

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, AUGUST 31, 1899.

NEW SERIES, VOL. 1, No. 40

The recent storms along the North Carolina coast are said to have destroyed 100 lives, and did much damage to shipping.

It is with sadness we learn of the death of two of Dr. B. F. Leavell's sons. They were suffocated by poisonous gasses in a well, near Cherry Creek.

President W. T. Lowrey and family, who have been for some time in Blue Mountain, will return to Clinton this week. It begins to look as if business would open up soon in dead earnest.

Mrs. Matilda R. Graves, the wife of Dr. A. P. Graves, the noted evangelist, died in Los Angeles, California, recently. Our sympathy goes out to our bereaved brother.

The property of the New Orleans Brewing Association sold last week at public auction for \$860,000. Think of the misdirected treasure, to say nothing of the evil of the beer.

See in another column an announcement of a new book by our esteemed Brother Z. T. Leavell. It will no doubt prove an interesting and profitable book to Mississippi Baptists.

Dr. Carter Helm Jones and family, of Louisville, Kentucky, capsized in a fishing craft in Lake Michigan, and were in the water three hours and ten minutes, and came near perishing.

Mr. George W. Watts, of Durham, North Carolina, recently sent Dr. Broughton a check for \$500, for the Baptist Female University of North Carolina. Such gifts are to be appreciated.

Rev. E. W. Spencer's resignation to the Brooksville church has been accepted to take effect January 1st next. Brother Spencer is a strong man, and ought to be laid hold of at once by some good church.

We are not surprised, but still made sad, to hear of the death of Brother Oliver Eastland, of Forest. He had been in poor health for

several months, but his friends thought possibly there might be a change for the better. He was a son of Col. H. Eastland. A noble man gone!

On August 28, Mrs. Margaret J. Stovall died at the home of her son, F. D. Stovall, in her 69th year. She was an aunt of our Bro. W. T. Ratliff, and the last of a large family. She was a member of the Salem church, near Clinton. A noble spirit is gone to another clime.

"The earth's population is 1,500,000,000, of which more than 1,000,000,000 are yet non-Christian, say 800,000,000 heathen, and 200,000,000 Mohammedan; 200,000,000 are Roman Catholic, and 150,000,000 are Protestant."—Sel.

This is a dark outlook, but the Lord is mighty and truth will prevail.

Louisiana is striking for a male college to be located at some central place in the State. The committee charged with looking after this interest will meet some time in September, at Alexandria, to see what can be done. Now is a fine time for some live towns to do some strong bidding for the location of this school.

Gone the usual way. The *Baptist Beacon*, a very well gotten up paper at Ardmore, Indian Territory, edited by Rev. J. M. Newman. This is another illustration of the folly of trying to run a good religious paper for a dollar. It has suspended and its list is turned over to the *Baptist Standard*.

A number of distinguished brethren visited our sanctuary during the Democratic Convention. We mention J. R. Coleman, of Arcola, T. J. Hardy, of Ellisville, accompanied by Bro. Parker, of the same place; M. F. Berry, of Pachuta, J. P. Lansdale, of Kosciusko, Hon. T. H. Underwood, of Kossuth, Hon. S. C. Trammell, of Scooba, Bro. Krigler and others whose addresses we failed to get.

It is believed that if Dreyfus is condemned in the face of over-

whelming testimony of his innocence, as appears to be the case, if he is condemned at all, that the effect on other nations will be to have them stay away from the Paris Exposition. This fact will make the capitalists that have invested their money in the Exposition favor Dreyfus' acquittal.

Dr. O. H. Cooper has been chosen, and has accepted the presidency of Baylor University at Waco, Texas. He is a Yale man, has traveled abroad, and is known all over Texas as a first class educator.

Dr. Gambrell confesses that his inclination was strong to accept this position, but that he is tied to mission work and cannot leave it. We wish the University and the mission work of Texas great success.

Uganda people, in Central Africa, were visited first by Henry M. Stanley, in 1875. Christianity has been introduced among them, and is bearing its precious fruit. They are fast becoming one of the most powerful nations in Africa. Along with Christianity, education and civilization are making rapid strides among them, and other nations are being influenced by them along the line of progress.

Surely "righteousness exalteth a nation."

It is announced in the daily papers that President McKinley will soon make his first official announcement to the Cubans that they will have early independence.

As soon as the census is accomplished local elections will be held in the various provinces, the civil governments will be established, which will enable the Cubans to show what they can do in the way of governing themselves.

No time is fixed by the President as the limit of American occupation, but the proclamation will show that the Cubans will be permitted to govern themselves as promptly as they prove themselves capable of self government.

All honor is due to the Pension Agent, Hon. H. Clay Evans, of Tennessee. Notwithstanding 37,077 new pensions were granted last year, yet the entire roll of pen-

sions was reduced by 2,195. There has been a constant war all the time between Mr. Evans and the pension sharks. They have tried hard to have him removed, but he has gone steadily forward—Hercules-like—cleansing the pension Augean stables, and the good people will praise him.

The Yalobusha association met on the 24th inst, with the Providence church, fourteen miles south-east of Grenada. The attendance was unusually good, and the subjects generally discussed at such gatherings received proper consideration. L. McCracken, of Hardy, was re-elected Moderator, and J. W. Brown, of Coffeeville, Clerk. Our home was with Rev. T. B. Williamson, and our treatment was royal. The spirit of the meeting was fine, and the speaking above an average.

"The troops have been called out at Londonderry, Ireland, to quell the riots. The Protestants were celebrating the relief of Londonderry in 1889, when the Catholics, who insist that no one has a right to parades except themselves, attacked them. Two days after the Catholics wrecked a Methodist church and the Protestants retaliated by stoning a Catholic one. More troops have been called for by the mayor."

The above from the *Western Recorder* speaks for itself. Only give Roman Catholics the power and religious liberty is at an end.

John D. Rockefeller is a staunch friend of organized benevolence. He feels that he needs some one else to share with him the responsibility of rightly appropriating his means. A party came to him sometime ago for help to pay off a debt on a church and he said, "I can not oblige you, because I have had no opportunity to examine a report of your financial condition, and I never contribute under any other circumstances. You had better apply to the mission people for assistance. Last year I contributed \$1,000,000 through the mission people, because I felt sure they knew the needs, and could distribute it wisely. I might make a mistake."

Our Pulpit.

What Love Rejoices in.

BY J. M. FENDLETON, D. D.

"Rejoiceth in not iniquity, but rejoiceth in the truth."—1 Cor. xiii. 6.

I need not say that charity in this chapter means love, for everybody knows this. In the first three verses of the chapter we are very impressively taught the importance and the superiority of love. We are told what great endowments and achievements are worthless without it. Then to show us still farther the value and the excellence of love, Paul lets us know what it does and what it does not. "Love suffers long, and is kind; love envieth not," etc. In the text it is said to rejoice not in iniquity, but in the truth. The topic for discussion will be,—

WHAT LOVE REJOICES IN.

I present the subject,—

1. IN ITS NEGATIVE ASPECT.

Love rejoices not in iniquity. Some render the passage, Love rejoices not at unrighteousness. Literally, it would be upon, that is, the iniquity or unrighteousness made the basis of the joy. In explanation of the text in its negative aspect, I may say that love does not approve or rejoice in iniquity,—

1. *In one's self.* Those who are destitute of this principle of love to God and men, have wrong views of sin. This is of necessity the case. Being out of harmony with the character of God, they think lightly of that which has produced disharmony. That is to say, they think lightly of sin. They regard it as a mere trifle. They love it and take pleasure in it. They rejoice in it when they see it in themselves, especially when they can, as they suppose, make it the means of subserving their interests. They not only tolerate, but think well of hypocrisy, duplicity, trickery, regarding them as proofs of genius, and rejoicing in the iniquity inseparable from them. They rejoice in iniquitous bargains, and are glad to gain unjust advantages. "It is nought, it is nought, saith the buyer; but when he is gone his way, then he boasteth." He who has in his heart the love referred to in the text hates iniquity, and hates it supremely in himself. The nearer sin is to him, the more odious does it appear. Seeing it in his own acts, words, thoughts and feelings, he abhors it with all his heart. It is his daily grief, the source of bitter sorrow. This hatred of iniquity is one of

the proofs of regeneration. It is in substance the same proof furnished by a love of holiness. A changed heart loves holiness, hates sin, and therefore cannot rejoice in iniquity. The regenerate man does not rejoice in iniquity in himself, etc.,—

2. *Nor in others.* Here a distinction is to be made. You may imagine a man to look with but little satisfaction on iniquity in himself, but to feel gratified when others commit iniquity. The gratification may grow out of his feeling of superiority to them. This is the vantage ground on which he stands to survey his virtues. He even rejoices in the sins of others, because these sins minister to the self-complacency he indulges. But love rejoices not in the iniquity of others. The possessor of this love hates iniquity wherever it is, and can therefore feel no joy when he sees it in other persons. No, it is a cause of grief, not of joy. What said David? "Rivers of waters run down my eyes, because they keep not thy law."

Love rejoices not in the iniquity of others,—

3. *Not even in the iniquity of enemies.* You can easily think of persons who do not rejoice in iniquity in themselves, nor in others as fellow-beings, but who are pleased when their enemies do wrong. They consider that the fall of an enemy is their vindication—that is, that the enemy was an enemy without cause, a gratuitous foe. It is not uncommon to hear the stereotyped words, "I told you so." This declaration expanded means, I told you that my enemy was a bad man, that I was in the right and he in the wrong; now he has committed iniquity, and this is my justification. Seldom do we hear, "I told you so," when there is not more or less rejoicing in iniquity. Love does not this—does not rejoice in iniquity in an enemy. The reason is that sin anywhere and everywhere is the object of hatred and the cause of sorrow. How can there be honest hatred of iniquity if the hatred is not universal? If the hatred includes all sin, it includes the sins of enemies. Perhaps I should say that indisposition to rejoice in the iniquity of enemies is one of the best proofs of piety. When the indisposition is fully established, it indicates a high degree of spirituality. Highly favored are those who never feel an emotion of joy when their worst enemies do wrong.

II. IN ITS POSITIVE ASPECT.

While love does not rejoice in iniquity, it rejoices in the truth. It rejoices in the truth considered—

1. *As veracity.* You speak of a man of truth or a man of veracity, and you mean the same thing. To tell the truth is to give a correct representation of the matter about which you tell. To do this you must do what is required in courts of justice—"tell the truth, the whole truth, and nothing but the truth." Truth in the sense of veracity is vastly important, as we may see from Eph. iv. 25: "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another." The reason given why we should speak truth is very suggestive: "For we are members one of another," as if Paul had said, truth is the girdle that binds members together, while lying breaks the girdle and disintegration follows. In the absence of truth no organization, no community, can be held together. The value of truth is emphasized in Rev. xxi. 8, where we are told that "all liars shall have their part in the lake that burneth with fire and brimstone: which is the second death." The preciousness of truth is seen, too, in the fact that Satan is the father of lies. He who loves the truth and rejoices in it is in antagonism with the Devil, and is on the Lord's side. Truth considered as veracity is a jewel in which every one rejoices who has the love to which the text directs attention.

2. *As holiness.* Truth in the text, being contrasted with iniquity seems to have this meaning. He who has love in his soul is enamored of the beauty of holiness. He regards holiness as the crown, living glory of the divine character, knowing that character to be the standard and the model of supreme perfection. He hears the voice from heaven, saying, "Be ye holy; for I am holy." Regeneration, while it produces love to God, creates at the same time love of holiness. Those who love holiness must rejoice in it wherever it exists. Its peerless beauty charms them, and they are obliged to rejoice in it. They look forward with anxious anticipation to the day when holiness will have a world-wide prevalence—when the will of God shall be done in earth as in heaven. Love rejoices in holiness as opposed to iniquity in all its forms. Whether we regard truth as denoting veracity or holiness, the possessor of love rejoices in it.

3. *As the system of gospel truth.*

The term truth is used in this sense. Paul refers to "the truth of the gospel" and to "the truth as it is in Jesus." The gospel system

is founded on truth. What says Jesus? "I am the way, the truth, and the life." When he stood before Pilate he said, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice." The gospel as a system of truth presents the only hope for guilty, helpless sinners. It tells how they may be justified, reconciled, adopted, sanctified, saved, glorified. He who has the principle of holy love in his heart knows how to prize the gospel as a system of saving truth. He therefore rejoices in it—rejoices in its power in his own soul and in the souls of others—rejoices in its efficacy in Home and Foreign Missions—rejoices in hope of the day when the triumphs of truth will raise prostrate humanity from its woes and fill the world with glory.

REMARKS.

1. Consider the text as the test of piety.
2. Will your piety bear the test?
3. If not, it will be unsafe to go into eternity with it.
4. Mistakes may be corrected now—not in the eternal world.

The Dangers of a Malarial Atmosphere may be averted by occasionally taking Dr. M. A. Simmons Liver Medicine.

The Pastor's Responsibilities.

BY J. B. GAMBRELL.

The true pastor is a thrice-elected man—elected to grace and glory, elected to the ministry, and elected and appointed over a church of the living God. He is a marked man, with a definite calling, with defined duties and corresponding obligations. The true pastor has the pastoral heart. All preachers haven't got the pastor's heart. Some have the evangelistic heart. When Christ ascended on high, He gave some pastors, and some evangelists, and some teachers; and when the Holy Spirit calls a man to work, He gives him a heart suited to that work.

The pastor's heart is something like the spirit of the mother bird. It hovers and protects and feeds. I am sure the pastoral spirit can be cultivated and enlarged, but I am equally certain that it is a divine gift to start with, and can not be originated by any man according to the will of man.

The true pastor will feel his responsibility to the flock over which the Holy Spirit has made him overseer. They are God's sheep put under his care for protection for feeding, for direction, and, ap-

propriating the Hardshell reproach, for shearing, too. For who keeps a flock without shearing them? The Master has a right to their wool, to the product of His own flock.

The pastor has a responsibility for the people that are within the limits of his influence and within the bounds of his church. The church is not his field. The outlying world is his field, and his church is his force wherewith to cultivate the field. If he be a spiritually wise man, wide awake to his opportunities, and sensitive to his responsibilities, he will look out for all the lost about him. When a church turns its thoughts within, to consider how it may take care of itself, it is then laying up trouble for itself. Church involution is one of the most distressing features of church life in these times. By every consideration that ought to move a wise pastor, he will see to it that his people never, for a week, lose thought of the lost. In that way, the church will best take care of itself. There is no trouble at all about any church that is engaged earnestly in seeking the lost. The great spirit of the Master consumes, or drives out, all the petty spirits of animosity and selfishness, purifies church life, and elevates it.

I call the attention of pastors, who may read this article, to the lost immediately around their doors, and within their neighborhoods, perhaps to the outskirts of the territory of the church. I especially call attention to two classes—the neglected rich, and the neglected poor. The most neglected of all peoples of the world to-day are the rich. Surfeited with worldliness, immersed in the affairs of this life, many preachers and churches give them over as unapproachable and lost. The true preacher will count nobody beyond the reach of the Gospel, if it please God to second his efforts by the Spirit. Soul winners need to pluck up courage, and have stout hearts, to go to the rich and sound the alarm before it is too late. And then, the poor. In our cities, the lost crowd up to our very church. Within gunshot of many a great church, there are scores of immortal beings sunk beneath the waves of low life, unreachd, and in despair. These must be looked after. It will marvelously quicken the energies of the church to go out on a soul-saving crusade.

One of my preacher students at Mercer came into my study one Monday morning, with a shining face. He said: "I have a story to tell you. I got my people all stirr-

ed up to see that nobody in reach of the church was overlooked, and we found two old people several miles from the church—the wife a paralytic, the husband devoted to her; both of them old and unsaved, and neither of them had been in a church for more than twenty years. Some of our young people went out and said to them: 'We want you to come to church.' They sang and prayed in their house. Many objections were offered. The old lady could not sit up. She could not ride to church, and the old man could not leave her. The young soul-winners said: 'We will get you to church, if you will come. We are coming next Sunday morning to bring you to church.' Next Sunday-morning they were there with a wagon well filled with beds. The old lady was lifted and carried to the wagon on her bed. The old man sat at her head, in the rear of the wagon, and they pulled on to church, several miles away. Once at the church, there was no lack of ready hands to lift the paralytic into the house. The beds were made down in front of the pulpit. The old man sat by his wife. The Gospel was preached, and both of them were saved, and both of them were baptized, the husband assisting the paralytic wife in the water.' The pastor was radiant with happiness. The church was on the mountain top. Go thou and do likewise.

The pastor must not only see that people are saved, or, at least, that they have a chance to be saved, but it is his business to see to the development of the flock. If he is as wise as he might be, he will have an eye to the reading that goes into all the families of the church. Vicious literature he would fight as he would fight snakes. Good literature he will sow down like autumn leaves, over his field. He will feel as a real parent feels—that he must make the very most of every member of the flock. The bright boys and girls will be looked after. There will be books for them to read, and papers, and talks especially for them; quiet little walks and talks with the small children, during which time he will sow down in the virgin soil of their hearts the seeds of great things to be done in the future.

And, extending the thought of development further, the pastor is obliged to lead his flock into sympathy and co-operation with God's people's throughout all the world. Baptists have a long list of martyrs and confessors—men of whom the world was not worthy, who were shut up in prison for the truth's sake. But Bunyan, twelve years

in Bedford jail, was nevertheless not bound. His great spirit walked on in the high places of the field of combat. He held communion and fellowship with the saints and the defenders of the faith throughout all ages.

A worse thing is done to thousands of God's people in our own country, that we call a free country. They are shut up in the dark prisons of ignorance and prejudice. They are never permitted a glimpse of the glories of God's kingdom beyond their own narrow limits. They are separated from the broad, gracious, enlarging fellowship of God's people by prejudice, too often instilled into their minds by their preachers. It is pitiable to the last degree. And it is impossible to describe, in fitting terms, the conduct of a preacher in the country, who would instill into the minds of his people that their brethren elsewhere, in the cities and towns, are out of fellowship with them, and have no care for them. And equally mean is the spirit that would cultivate a city cult among the children of God, separating them from God's dear people in any other place.

All of God's people are entitled to the joy of the broadest and sweetest and best outlook that can be given them in this world. And all of us are entitled to the strengthening of the broadest possible fellowship. In a great conflict, the men who are in some small stockade, in hourly peril, fighting off the enemy with great difficulty, are immensely cheered if they feel that their comrades in arms are winning a great victory on other fields, larger than their own. They are entitled to hear the good news. And the men who have won some great battle field, and stand exultant amid the clearing smoke of the conflict, are made all the better and stronger, if they feel that, a thousand miles away, a handful of their comrades, with great odds against them, are holding their own and doing their best. There is untold good in the broadest possible fellowship and co-operation in the kingdom, and that pastor is both short-sighted and inefficient, if not positively bad, who shuts off his own people from this broad fellowship and glorious outlook.

The pastor in the remotest country church would put new life into his church if he would stand before his little congregation and say to them: "Brethren, we are having a hard time here, but I want to tell you the good news that is coming from China, and Africa, and from all over our own State. I want to

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tell you what our people are doing and how God is blessing them. And then, we will not live here to ourselves. We will have a hand with these people, in this good work." And later he will come back and say: "Brethren, you know we took a collection, and we offered prayer for the work, and I want to tell you what has been done. We have our part of it, and if we are not able to have things here as we want them, we know that things are going well in other places." With that sort of a spirit things would begin to go better at home.

This article is already as long as it ought to be, and so, I just mention that the pastor is obligated to see that stray preachers do not sow discord among his brethren, and that the church is not wide open to every body who wants to come and preach all sorts of doctrines. If I can feel moved to write it, this article will be followed by another on "The Pastor's Rewards." Dallas, Texas.—Baptist Standard.

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SUNDAY SCHOOLS.

Lesson for Sept. 3, 1899.

BY W. F. YARBOROUGH.

REBUILDING THE TEMPLE—Ezra 3:10.

Golden Text—"The temple of God is holy which temple ye are"—1 Cor 3:17.

Of the exiles, there were 42,300, besides servants and singers, who availed themselves of the edict of Cyrus allowing them to return to their native land. From the book of Ezra we judge that the returning pilgrims started for their native land soon after Cyrus gave permission, reaching Jerusalem some time during the same year, probably in the summer.

In the seventh month we find them assembled as one man in Jerusalem, where they rebuilt the altar of burnt offering and kept the feast of tabernacles. In the second month of the second year of their return they began to rebuild the temple under Zerubbabel and Joshua. Being interfered with by the Samaritans, as stated in this lesson, they did not resume the work till B. C. 521, by permission of Darius Hystaspes.

Verses 10-15. The people celebrate the laying of the foundation of the temple. Zerubbabel and Joshua who had matters in charge prepared for a grand celebration when the foundation of the new temple was laid. They clothed the priest in priestly robes, presumably after the pattern prescribed by Moses, and provided them with trumpets to be used in giving signals and summoning the people for worship, as bells are now used. The sons of Asaph, a Levitical family, were provided with cymbals that they might furnish music for the occasion. This is said to have been after the order of King David, who set apart Asaph as leader of the musicians when the ark was brought up from the house of Obadiah. Compare 1 Chron. 16:4, 42. The music on this occasion was a glad outburst of praise, both vocal and instrumental, with a responsive chorus. The refrain was a familiar expression of praise to God for his goodness and mercy which endure forever. Compare 1 Chron. 16:34, Psalm 106, 107, 108. It was an occasion of thanksgiving, and all the people "praised the Lord because the foundation of the house of the Lord was laid."

Notwithstanding the universal expressions of gratitude, there were mingled feelings of joy and sorrow in the multitude. Among

them were some old men, heads of families, who had seen the first temple, which was destroyed B. C. 586.

They recalled its glory and wept bitterly as they contrasted the magnificence of the first temple with their present poverty. They had no promise of anything in comparison with the grandeur and glory of Solomon's temple. Besides there would be no ark of the covenant with visible symbol of Jehovah's presence.

But while these were weeping, others were shouting for joy at the prospect of any temple at all. They were glad to have something better than they had in their captive state. They were hopeful of even better times than their fathers had before the captivity. The noise of conflicting emotions was heard afar off, for they shouted with a loud shout.

Verses 15. Conflict with the Samaritans. The adversaries were none other than the mongrel race of people descended from the remnant of Israelites left when the Assyrians carried away the Israelites and brought in various peoples from the far East to take their place. These intermarried, and their descendants were called Samaritans. They came requesting the right to participate with the returned exiles in rebuilding the temple, on the ground that they had a common interest with them, since they were seeking the same God and had worshipped him since the day they were brought over by Esarhaddon. Their worship was patterned after the mixed form which characterized the corrupt northern tribes who were led astray by Jeroboam. Like themselves, their religion was a hybrid affair in which Jehovah had a very small part. Zerubbabel, Joshua, and the other leaders, were quick to see the dangers of such an alliance, and as much as they might desire the good will of their neighbors, they could better afford to lose that than to compromise their religion by admitting into it the spurious elements. They positively refused to allow them any share in the work, saying that they themselves would build the house of the Lord according to the command of Cyrus, King of Persia. This refusal stung their enemies into active opposition, and they began immediately to thwart the efforts of the builders. The adversaries kept up their fight until the reign of Darius, and by bringing false accusations through letters and hired counsellors, succeeded in stopping the work for fifteen years. Finally the exiles got from Darius

permission to resume the work B. C. 521, and the temple was completed just seventy years after the destruction of Solomon's temple.

PRACTICAL POINTS.

1. Since worship preceded the rebuilding of the temple, we conclude that worship is independent of, and more important than the house in which it is to be observed.

2. Wise men, as soon as they can get shelter for their heads, will build houses of worship.

3. Orchestras, choirs, and choruses, are scriptural and as old as the time of David.

4. Union services may be good in religion, but never when they compromise pure worship.

5. We may expect the antagonism of religionists whose overtures we reject in order to preserve purity of worship.

How To Secure Regular And Prompt Attendance At Sabbath-School.

READ AT WINONA S. S. INSTITUTE.

This important and ever present difficulty presents itself again and again to the conscientious teacher. For who has not asked himself this question at the close of a lesson, when looking over the record to see how many were late and how many failed to come.

Of course every one has tried different remedies, but after one has gone over the list, how glad he would be to hear of some new way of keeping pupils interested and enthused over their work, for we believe it is the only way to secure regular and prompt attendance.

The importance of regular attendance is impressed upon the mind by the thought that each day multitudes of little children are each moment having their pure young souls inscribed with knowledge of good or evil. The lessons learned in early life are of all the most lasting. In the heart of childhood then, should be implanted the truths that reveal the tender love of Jesus.

No positive or certain rules will meet the requirements of every class.

You have to be as varied in your methods as you have dispositions to deal with.

First, we will begin with the teacher. You need not expect of your pupils what you fail to do. Give to them an example, by being regular and prompt, not once only, but all of the time.

The pupils must be made to enjoy the lessons before they will come regularly and promptly, and in order for them to do it, the

teacher must be interested, even enthused over her work. So much so that each child will feel it.

To create the greatest interest on the part of the pupil, the teacher must come in personal contact with them, enter into the phases of their daily lives, and try to influence them through natural tendencies to "choose the better part." Have sunshine in your face, and when the children come in, greet each with a kind word and a pleasant smile. If one is absent make it your business to see that one before the next Sunday. If he happens to be sick, carry with you some flowers, fruit, or candy. Express your sympathy and make him feel that he is a part of the class. By all means let him know that you have missed him. Make each and every one take a pride in and feel an individual responsibility in the success of the class. Get the little ones to work. Oftentimes they can influence one to come when the teacher's pleadings would avail nothing. Prizes may be used with advantage for a while but soon lose their power. Instill a higher principle in the children and it will last.

The teacher should accomplish the work in such a way that it will prove pleasant to the pupils, and will awaken an interest. To this end thorough preparation is the price of success. Be sure of each lesson before you undertake to teach it. Above all, avoid routine in your work, for it will surely lead to utter ruin that which you hope to achieve.

Next, the busy parent should try to assist the little one in a preparatory study of the lesson at home. A person's knowledge of the subject creates confidence and a desire to gain additional information.

You are not to get them to come just to swell the roll of attendance. You are to teach, and this do and you will secure a more regular and prompt attendance.

Teach with your soul on fire for the love of their lost souls. Teach through your heart. Thus they will catch the same spirit of earnestness and will come.

Who can estimate the value of an earnest worker's influence? It is a rill, a rivulet, an ocean, as boundless and fathomless as eternity.

"How sweet it will be at evening, If you and I can say, Good Shepherd, we've been seeking The lambs that went astray, Heart sore and faint with hunger, We heard them making moan, And lo! We come at nightfall Leading them safely home"

KATHERINE HUNT

France is in a deplorable condition. The great trial at Rennes attracts the attention of the civilized world. Nobody seems to doubt that Dreyfus is a persecuted man. He is the victim of a peculiar condition of affairs. The army in Cromwell's time was no more determined to rule England, than is the French army determined to rule France. A powerful ally to the army is the Catholic priesthood. These two great forces are the inveterate enemies of the Republic. The condemnation of Dreyfus now, seems to be the overthrow of the Republic. The great Paris Exposition is a strong factor in Dreyfus' favor. The heroic Labori will leave no stone unturned.

Mr. H. E. Gyles, who is now on Gen. Brooke's staff in Havana, writes the *Baptist Courier* concerning Diaz and his work:

"Going to church in this country is not quite so nice as in Aiken and Blackville, where I lived all my life until coming here; but even Spanish sermons can be appreciated and enjoyed when listening to Dr. Diaz, who has an immense congregation here, a splendid church building, and is doing a grand work. I listen to him every Sunday, and on Thursday evenings. His family is a most delightful one, and it is a pleasure to know the doctor and his people."

This is a little more rose colored than a certain Bishop represented the Baptist cause in Havana a short time ago. It depends a great deal upon the standpoint from which we look at a thing as to how it appears.

Priest Phelan of St. Louis, in his paper says: "May the successor of St. Peter be always an Italian. May the majority of the Cardinals be always Italian. May all the departments of the Church government be presided over by Italians. May the Church's theology and philosophy be always Italian. May the faith and piety of the Catholic world be enlightened and warmed at the shrines and fountain heads of Italian Catholicism. This is our Americanism."

Hear it ye Americans, who think Roman Catholics are loyal American citizens! They place Roman Catholics before Americans in government, in theology, in philosophy, in faith and piety, and in general enlightenment. How is this for daggoes? The pope must always be an Italian. He must, in the estimation of all good Catholics, lie at the head of both civil

and religious government. Supreme allegiance is due him.

A brother, J. C. Brewton, of Georgia, writes *The Christian Index* as follows:

"Fifty-three families are represented in our church. Forty-seven of these families have one or more religious papers in each. The fifty-three families represent one hundred and eighty members. Eighty-eight and one third per cent. of the membership therefore have access to religious papers. *The Christian Index*, *The Baptist Mirror*, *The Foreign Mission Journal*, and *The Home Field*, are mostly read. *The Index* and the two missionary papers generally go together, and from the families taking these come our best contributions for home expenses, missions, etc. We use the Sunday School Board literature. I should also say that *The Baptist Mirror* is largely read by our membership, and that our most faithful attendants upon the regular church services are those who read the religious papers."

Have we a church in Mississippi where the membership so nearly all take *THE BAPTIST*?

It is certain that those who read the paper are the most efficient members for two reasons:

1. They know the wants better than others.
2. They are stimulated by what others are doing and are provoked to good works.

National Encampment G. A. R. Philadelphia, Pa. September 4th-9th, 1899.

Account above occasion Q & C Route will sell tickets to Philadelphia at rate of one ~~two~~ for the round trip. Dates of sale September 1st, 2nd, and 3rd. Final limit to return, September 13th. An extension of return limit may be obtained by depositing tickets with joint agent to leave Philadelphia not later than Sept. 30th.

R. W. BONDS, Ticket Agent.

National Encampment G. A. R. PHILADELPHIA, PA. SEPTEMBER 4, 1899.

Very low rates via Mobile and Ohio R. R. and ample limits allowed on all tickets.

Sovereign Grand Lodge Meeting I. O. O. F.

Detroit, Mich., September 12th to 24th, 1899. For this occasion the Mobile and Ohio Railroad will make a rate of one and one third fare on the certificate plan.

A Good Meeting.

Dr. J. B. Searcy:

Dear Brother—I see nothing in *THE BAPTIST* from my field of labor, therefore I send the result of a meeting of several days, conducted in the wild woods of North Rankin, under a bush arbor. We commenced the meeting on Saturday before the second Sunday in August and continued for five days, with two sermons each day after Saturday. The congregations were very good and the people attentive, notwithstanding the inclemency of the weather. We had rain every day.

I think the Master was with us all the while, and that to bless. The people of God were revived and sinners convicted and converted. At the close of the meeting there were four who presented themselves asking for baptism, and there are several others who will be baptized at the next meeting, at which time we will organize a new church. This is a large community without a church. The nearest church is eight miles distant.

Bro. Wm. Robinson was with us, and the Master was with him. He preached two powerful gospel sermons. I am an old man, and have been many years in the ministry, and I do not remember to have seen at any time the presence of the Lord more clearly manifested. It was a rich feast, to the inner man, to be there. Let the Lord be praised.

M. B. MAUM.

Shochoe, Miss., Aug. 21, 1899.

Many of the psalms begin mournfully and end triumphantly, to show us the prevailing power of devotion, and to convince us of the certain return of prayer.—*Bishop Horne*.

Well may your hearts believe the truths I tell; 'tis virtue makes the bliss, where'er we dwell.—*William Collins*.

The first virtue, none, if thou wilt here, is to restrain, and keep wel thy tongue.—*Chaucer*.

Special Excursion Rates to New York City.

Tickets on sale for trains reaching St. Louis September 1st to 4th inclusive, from all stations as far north as Cairo, Ill. Ample return limits. Call on any Mobile and Ohio agent for tickets.

Work—For Men selling a home necessity 1 to 4 positively required in each home. Sells for \$2 to \$3 each. Profit and sale immense. One agent reports 5 sales in 1 hour. Sole agency of Company and credit given. Ordway & Co., 25 E-st, Peoria, Ill.

Meetings of Associations

WEST JUDSON—Longview, near Sherman on K. C., Tuesday before 1st Sunday in September.

TIPPAH—Ashland Church, Thursday before 1st Sunday in September.

LEBANON—Eastabuchie Church, Thursday before 1st Sunday in September.

COPIAH—Bethel Church, 8 miles east Hazlehurst, Thursday before 1st Sunday in September.

STRONG RIVER—Liberty Church, (Harrisville) Friday before 1st Sunday in September.

SUNFLOWER—Refuge, Friday before 1st Sunday in September.

ABERDEEN—Victoria, Tuesday before the 2d Sunday in September.

JUDSON—Bethel, 13 miles east Tupelo, Thursday before 2d Sunday in September.

OXFORD—Pilgrim's Rest Church, Thursday before 2d Sunday in September.

CENTRAL—Terry, I. C. R. R., Thursday before 2d Sunday in September.

COLUMBUS—Brookville Church, Oktibbeha county, Friday before the 2d Sunday in September.

PEARL RIVER—Shiloh Church, 12 miles south-west Columbia, Saturday before the 2d Sunday in September.

CHICKASAW—Philadelphia Church, 15 miles south-west New Albany, Tuesday before the 3d Sunday in September.

ZION—Milegan Springs Church, Thursday before 3d Sunday in September.

TISHOMINGO—Famington, 4 miles east Corinth, Friday before 3d Sunday in September.

MT. PISGAH—Decatur, Scott county, Saturday before 3d Sunday in September.

TALLAHALA—Pleasant Grove Church, 11 miles south-east Sandersville, Saturday before 3d Sunday in September.

SOFT MISSISSIPPI—New Hope Church, Saturday before the 3d Sunday in September.

YAZOO ASSOCIATION—Greenwood, Wednesday before 4th Sunday in September.

UNION—Fellowship Church, Jefferson county, Friday before the 4th Sunday in September.

FAIR RIVER—Monticello, Friday before the 4th Sunday in September.

SPRINGFIELD—Forest, Saturday before the 4th Sunday in September.

BOGUE CHITTO—Topisaw Church, 10 miles east of Bogue Chitto, Saturday before 4th Sunday in September.

CHICKASAWHAY—Fairfield Church, 10 miles south of Shubuta, Saturday before 4th Sunday in September.

RANKIN COUNTY—Union Church, 20 miles south-east Brandon, Friday before 1st Sunday in October.

MISSISSIPPI—Bethlehem, Amite county, Friday before 2d Sunday in October.

PEARL LEAF—Concord Church, Zion Seminary, Saturday before 2d Sunday in October.

LOUISVILLE—Flower Ridge, 4 miles south Louisville, Saturday before 2d Sunday in October.

TRINITY—Spring Creek, Friday before the 2d Sunday in October.

MAGEE'S CREEK—Crystal Springs Church, Marion county, Saturday before the 2d Sunday in October.

KOSCIUSKO—Hebron Church, Friday before 3d Sunday in October.

COLD WATER—Longtown Church, Wednesday before the 3d Sunday in October.

DEER CREEK—Itabena, Thursday before the 3d Sunday in October.

TOMBIGHEE—Mt. Pleasant, 7 miles north of Fulton, Saturday before the 3d Sunday in October.

CHOCFAW—Dry Creek Church, Winston county, Saturday before the 3d Sunday in October.

GENERAL ASSOCIATION—Beulah Church, 13 miles north-Hickory, Saturday before the 1st Sunday in October.

HARMONY—Good Hope Church, (Madison) Saturday before 4th Sunday in October.

CAREY—Union Church, 2 miles east White Apple, L. N. O. & F., Friday before 1st Sunday in November.

HONOLUCHITO—Corinth Church, 6 miles south Nicholson, Wednesday before the 2d Sunday in November.

CHICKTRK—Mt. Pisgah Church, 8 miles south Eupora.

SCOTT COUNTY—

A guilty conscience is like a whirlpool, drawing in all to itself that would otherwise pass by.

Baptist Directory.

STATE CONVENTION.

Rev. R. A. Venable, President, Meridian.
B. G. Lowrey, Vice-President, Blue Mountain.
B. T. Kimbrough, Vice-President, Oxford.
Sardis.
Rev. E. E. Thornton, Recording Secretary, Booneville.
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PREMIUMS.

Until further notice, we offer THE BAPTIST one year and Mississippi Baptist Preachers, by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and did sell for \$2.25.

Also THE BAPTIST and Orphanage Gen for \$2.00 in advance.

T. J. BAILEY, BUS. MAN.

Sick Headache, Wind on the Stomach, Biliousness, Nausea, are quickly cured by a few doses of Dr. M. A. Simmons Liver Medicine.

Rev. T. T. Martin at Gloster.

Gloster, Miss., Aug. 21, '99.

We had preaching twice a day for 13 days. The people came rain or shine. The congregation sat from time to time with seemingly almost breathless silence listening to the man of God as he made clear the way of everlasting life through the blood of the Son of God. Bro. Martin certainly has a very happy way of explaining and applying the gospel. It has been my good pleasure to attend many meetings since I have been in the ministry, but I am quite sure I do not overestimate when I say I have never been in a meeting of as great power as the one just closed.

If any preacher of modern times has a right to be honored with the distinction of adopting Paul's motto, "I am determined not to know anything among you save Jesus Christ and him crucified," Bro. Martin deserves the right. Glorious theme. His coming to Gloster with the message of love from God is like the showers of rain sent down from above on the thirsty land. The benign influence of the man of God has been a blessing to many. There are many hearts and homes that were more or less sad before are now in some measure happy. The meeting closed on the night of the 15th with 20 for baptism and 10 by letter. On Sunday, the 20th, one more for baptism; others to follow soon. Some pastors in the State may be ready to dispute with me; maybe they have a right, but I think I have one of the best churches in the State. I think I am the happiest pastor in all South Mississippi. May the Lord of all grace bless and prosper Bro. Martin in all his work. Unto our Lord be all the glory now and ever, "let all praise him."

W. S. CULPEPPER.

Sour Stomach is one of the first symptoms of a coming Bilious attack. Cure it with a few doses of Dr. M. A. Simmons Liver Medicine.

Sturges, Miss., Aug. 20, '99.

Dear Bro. Searey:

We have just closed a meeting with Evergreen Church, 5 miles north of Louisville. The church was greatly revived. Twenty-two accessions. Bro. N. B. Wallace is pastor of that church. This is his first year in the work; licensed April, 1898, and ordained in November. The Lord has abundantly blessed his work. The brethren at Evergreen decided to build a new house and work will begin at once.

Yours in gospel brotherhood,
TOM TOMLINSON.

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One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned.

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I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

Feb. 25-12m.

G. W. WILLIAMS,

Ass't Chief Police.

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ARTISTS UNION,
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Ju. 1-19

Various Things.

Columbia, Aug. 17, 1899.

Dear Bro. Searey:

While "waiting for a rise," and there is nothing better within my reach to do this P. M., I will, by your permission, scribble "a few lines" for the readers of our paper, on a variety of subjects, which I hope may be helpful to some one of our Father's children.

"ORIGINAL PACKAGES."

The import of these words were never so clear, to a certain wife and mother, as when THE BAPTIST appeared recently containing the "original" instead of the corrected and revised manuscript of a certain correspondent on the subject: "More pray." How often are we all reminded of the Proverb, "The mistakes of my life are many." But we shall not know the difference a hundred years to come.

PROTRACTED MEETINGS.

Most of the churches in these quarters have held their annual meetings, and, while the preaching has been, for the most part, of a high order, and with great earnestness, yet "few there be that be saved." "Many called, but few are chosen." Last year, however, there were, usually, in the same section of country large gatherings, and, humanly viewed, this may, partly, account for the small number being received in the year of Our Lord 1899. Notwithstanding the above it is believed by the resident pastors and the more thoughtful members, that the churches generally are more spiritual and are doing the best work in their history.

CROP PROSPECTS.

Oats in these parts were almost a failure, but corn is very fine, as good, if not better, than last year. The cane crop is not so good, but the sweet potato prospect is fine and the cotton crop is at least an average one, and rice and other smaller crops promise well, so that just ahead of us there seems to be an unusual supply of temporal things.

THE BAPTIST.

Our State paper, the Convention organ, grows more and more in favor with the people and if everything goes on as now the time is not far distant when our people will appreciate the fact that the paper is worth what it costs, and more, and will rally to its support as they should do. But a word about the present price to preachers. Having been a neighboring pastor of Bro. Bailey—T. B. M.—for a half dozen years formerly, and being his senior by two or three

years, and not having either the time or disposition at my disposal to write him a private letter I desire to say for the especial benefit of all concerned that it was a very small thing in him to catch a "whole lot of preachers napping"—a great many of them had not paid for the paper, present company always excepted, of course—and then, as if of malice aforethought, run the price up on them.

No one knows better than Bro. B. that almost to a preacher they will approve the change and the lay brethren are exceedingly pleased, and are furthermore pleased, perhaps, with the fact that he gave us not a moment's warning, but we are sure he "mout" have given us at least two week's notice, and there is no way known to the offended by which they can "even up" with him except by pouting about it and delay paying for it longer than otherwise we would.

And now if the Business Manager is not pleased with the above, just let him keep cool—like we are trying to do, and we will all leave off where we began and be brethren still as in the past and all lay ourselves out for THE BAPTIST.

Fraternally,

J. J. W. MATHIS.

Bad Blood—Cure Free!

Eating Sores, Tumors, Ulcers, Cancer of the Nose, Eye, Lip, Ear, Neck, Breast, Stomach, Legs, or Arms, are all curable by B. B. B. (Botanic Blood Balm), which is made especially to cure all terrible blood diseases, Persistent Sores, Blood and Skin Blemishes, Scrofula, that resist other treatments, are quickly cured by B. B. B. (Botanic Blood Balm.) Skin Eruptions, Pimples, Boils, Itching Eczema, Scabies, Eruptions, Red or Brown Patches, Blisters, Catarrh, Rheumatism, etc., are all due to bad blood, and hence easily cured by B. B. B. B. B. does not contain vegetable or mineral poison. For sale by druggists everywhere. Large bottles \$1, six for \$5. Send 2 stamps for postage on free sample bottle, which will be sent by return mail. When you write, describe symptoms, and personal free medical advice will be given. Address Blood Balm Co., Atlanta, Ga.

Winona Sunday-School Institute.

Assistant Secretary, Bro. Flake has just held the first of a series of Sunday-school institutes. A number of schools near Winona were represented and a good program provided excellent entertainment and instruction. In addition to the home talent, the presence of Prof. Ellet of Blue Mountain and his model of Sunday-school class work is deserving of special mention. This feature was the crowning work of the institute, as all feel whose good fortune it was to be present. The appointment of Bro. Flake contemplates many such gatherings of Sunday-school workers, who shall help and stim-

ulate each other in their great work, and develop such interest as will lead to the organization of new Sunday schools throughout our State.

A. V. ROWE.

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I fully endorse it for nervous prostration, headache, indigestion and constipation having used it with most satisfactory results, after all other remedies had failed.

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J. B. SEARCY, - - - - EDITOR
T. J. BAILEY, BUSINESS MANAGER.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over those amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Do Not Forget.

Please read our rules on page 8 relative to obituaries. Every one, in matters not how poor, can have 100 words printed free; but if any one desires more than 100 words published, he must enclose the cash with the copy for obituary.

If you fail to enclose the cash, do not be disappointed at the failure of the obituary to appear.

To the Church Clerks of Zion Association.

Dear Brethren:
In your letter to the Association please send the following Sabbath School statistics:

Number of officers, teachers and students in your school.

Kind of literature used:

Amount paid per year for same.

And number added to the church this year from your school.

And greatly oblige your servant,
J. W. SPENCER.

Sabbath School Secretary.

Truth is as impossible to be soiled by any outward touch as the sunbeam.—John Milton.

Fidelity to Principle.

Principle in the sense in which we use the term, means "a fundamental truth or tenet." In matters of religion there are certain fundamental principles around which the truths of the Bible cluster as grapes on a vine. To sacrifice the principles, or hold them loosely, makes our religious faith mere sentimentalism.

Those who have no religious tenets which they hold as fundamental, never bear any positive testimony against error. But if they hold that something is true and vital, and that opposition to it is dangerous error, that something held to be true, is a principle, or tenet. If we have religious principles at all we should be faithful to them.

He who denies the fundamental principles of his religion, denies the Author of his religion, and becomes a traitor to the cause he has espoused, and one enemy in the camp can do more harm than ten outside.

In order to be faithful to our religious principles we must faithfully act them out in our lives. We must practice what we preach. We must convince the world by our consistent testimony that we are sincere. We must not be content to merely hold these principles for ourselves, and even live them out in our lives, but we should, by all available means, disseminate them among others.

Truth is necessarily aggressive. We cannot hold truth without necessarily antagonizing error. If in order to court the favor of those in error, we compromise our principles, we not only prove ourselves traitors to the truth we profess to hold, and thereby justly forfeit the respect of our opponents, for no one can respect a traitor, and he who sacrifices his principle has nothing left that is worth respect.

But it is a sad fact that many act as though they held no religious principles at all, or if they do, they do not regard them worth maintaining and propagating.

It is a very poor type of a Baptist who makes no sacrifices to attend his prayer meetings, Sunday School, and public worship of his church, who does not contribute of his means, as God has prospered him, for pastoral and missionary support, who does not take an active interest in having the truth, as held by Baptists, constantly kept before the world by word and pen.

It is possible that there are those who are Baptist in name from force of circumstances, who

never investigated the tenets of our faith for themselves, in the light of the Scriptures, and who really have no well defined religious principles at all. These are merely sentimentalists, whose religious faith consists in impulse and feeling. Such do not care how much dangerous error a man holds and teaches, so he is a nice smooth talker, who says soft things, that make them feel good.

Such would leave their own meetings to hear a man of some other faith preach, if he happened to be a better orator, or more popular with the masses, than their own preacher. Such people do not feel the necessity for Baptist preaching at any time. Like stray sheep, they are willing to graze in any body's pasture. But the Lord is not well pleased with such. If a shepherd had a costly flock of sheep, would he be willing for them to graze for a single day in a pasture thick set with poisonous weeds? Can the Good Shepherd be indifferent as to the pasture in which his flock feeds?

Self respect, if nothing more, ought to inspire us to be faithful to our principles, or else abandon them and the Baptist ranks.

The Bible, and the Bible alone, is the faith of Baptists. We are required to believe and practice all that is therein taught, and nothing more.

Either a positive command, or a plain example in the Scriptures is law to us.

"From the days of John the Baptist until now," the Lord's faithful witnesses have so held and taught. We cheerfully admit that many other religious communities hold and teach much vital truth, for which we rejoice. But we modestly claim to hold and teach every truth held by others, in common with them. And in addition to this, much vital truth that no other organization holds.

If this is not so, then Baptists have no mission in the world, since all the truth held by them is held and taught by others, and they are mere cumberers of the ground.

But if our claim is sustained, we have a glorious mission in the world, and our motto should be "Let no man take thy crown."

Mississippi Baptist Outlook.

It is well for us at times to look at our bearings. To look round on all sides and see whether we are making progress or retrograding.

As we stand upon the mount of vision at the base of the new century, we have little to discourage,

and much to encourage us. The harmony that exists throughout the State among our people, is something for which to thank God and take courage.

The Bible test of genuine discipleship is ours. "By this shall all men know that ye are my disciples if ye have love one for another."

Our denominational enterprises are held to be the common stock of us all. Our College never had higher hopes, or more over which to rejoice. It goes without saying that it must succeed. The old and the new students, with their friends make such a tide of influence, that success will surely come. The success of the College in the future as in the past, means the success of the denomination in the State. From its walls come the teachers, lawyers, doctors, merchants, and preachers that are to mould society, and largely to contribute to every good word and work in the State.

Our mission work is in a very healthy State. Few men ever served a people with greater unanimity and acceptability than does Dr. Rowe. His labors are abundant, and it is a marvel how he manages to accomplish so much, with such little friction. Our Statefield is widening all the time. We have a large share in the Home Mission work, and few states have so many foreign missionaries as we, and the Lord is putting the seal of his approbation upon the work of our men.

Our Orphanage is an institution that commends itself to all our people, and its wants must not be lightly regarded. It would be a reflection on the denomination to allow the sale of half the realty of the Home in order to put up suitable improvements. We feel sure that our people will allow no such thing, but will make the Orphanage one of the objects of their regular contributions.

The Paper we mention last, but our people know that it is an adjunct to the success of every line of denominational work in the State. It studies the things that make for peace and progress. It is constantly on the alert to help every good cause. To the smallest child, as well as to the most aged saint, it has a smile and a good word. It is ever ready with all the resources at its command to defend the faith—once for all—delivered to the saints. It is an institution that must live and grow while the denomination lives and grows. Nothing else can take its place. It is the Exchange office from which all our people talk to each other. Its "hello-man" is always at his post,

and will respond to the faintest whisper. What we want, and must have, is to connect the central office with every Baptist home in the State. The rates are only 16 cents per month. Can't all have connection?

How can we close without saying the Baptists are fast becoming a prominent factor in the affairs of the State. Not because they are Baptists of course, but because they are the men for the places they are to occupy. The outlook is bright. Let us all rally, and do more and better work for the Master.

College Tidings.

For Governor, A. H. Longino, of Washington.

For Superintendent of Education, H. L. Whitfield, of Rankin.

For Supreme Court Clerk, E. W. Brown, of Copiah.

For R. R. Commissioner, Southern District, A. Q. May, of Simpson.

The above are the Mississippi College men who have been nominated by the Democratic party, and will be our next State ticket. They are men worthy of the high trust that has been committed to them. It is no small honor to our grand old institution that one third of our next State officers were educated within her walls.

JUDGE A. H. LONGINO.

Born in Lawrence county, May 16, 1855. Father died when he was five weeks old, and his mother when he was eight years old. Prepared for college in the common schools of Lawrence county. Entered Mississippi College 1872, graduated 1875. Elected clerk of Lawrence county in 1875, just after his graduation from college.

After four years as county clerk, elected to State Senate and served two terms. Took special law course at University of Virginia during his terms as senator. Began practice of law 1881. Appointed by Cleveland as U. S. attorney for Southern District of Mississippi, 1887. Moved to Greenwood, 1890. Appointed Chancellor by Governor Stone, October 1894, and reappointed by Governor McLaurin in 1898. Resigned chancellorship to enter the race for Governor. Nominated for Governor, August 23, 1899.

Judge Longino married Miss Marion Buckley, of Jackson, in April, 1887. She is more than worthy to be queen at the Governor's mansion.

HENRY L. WHITFIELD.

Born near Brandon, Rankin county, June 20, 1868. Prepared

for college in High School at Fannin, under his father and Prof. L. T. Fitzhugh. Entered Mississippi College, 1885. Never attended two years in succession, but graduated 1894. Was principal of the High School at Westville three years, and of the Steens Creek High School, six years. Married Miss Mary White, of Brandon, two years ago. Appointed State Superintendent, September, 1898, and nominated for reelection, August 23, 1899.

A. Q. MAY.

Born in Simpson county, June 17, 1858. Prepared for college in county free schools and Westville High School. Attended Mississippi College 1877 to 1879. Sheriff of Simpson county two years, and county clerk eleven years and nine months. Married Miss Mattie Scott, of Crystal Springs, five years since. Elected Treasurer of Mississippi, November, 1895. Nominated for R. R. Commissioner August 23, 1899.

E. W. BROWN.

Born at Brownsville, Hinds county, 1840. Prepared for college in common country schools and in the High School at Raymond. Attended Mississippi College 1858-1861. Joined the Jackson Rifles, the first company raised in Mississippi, for confederate service. Was in the army four years. Was Adjutant of the 36th Mississippi Regiment. Taught school and farmed after the war till 1875, when he was elected circuit clerk of Copiah county. Was clerk 12 years and sheriff 4 years. Was elected clerk of the supreme court of Mississippi, 1895, and nominated for reelection, Aug. 23, 1899.

Many are the prominent men that have gone out from Mississippi College. Come to Clinton boys, and let us make big men of you! We expect a fine opening September 21st. Many of those who are coming, are manly fellows who will be heard from in the future. Come and be with us. If you want a catalogue write me at once at Clinton.

Yours for success,

W. T. LOWREY.

Aug. 28, '99.

From Anding.

Dear Bro.

We have reasons for great rejoicing in the southern part of Yazoo county.

On fifth Sunday in July and following week we protracted our meeting at Hebron.

We prefaced the meeting by a Bible institute the week before,

when many learned to love the good Word as never before.

Brother B. Simmons came in time to do all the preaching and leave nothing of the plan of salvation untold. He needed no introduction to the Hebron saints. They learned to love him last year while doing the same faithful work of winning souls.

We had eight accessions to the church and many confessions.

On the first Sunday in August, we met at Concord for protracting the meeting there.

Dr. Leavell came to our rescue and was at his best every day through the following Sunday.

The Dr. has a way of putting truth in a way that makes it stick.

We had eighteen accessions to the church as one result, but this is not the better half. The church is greatly revived. As a general thing, revivals have their seasons and classes, but at Concord the revival was confined to no class. It ran through from center to circumference, and both saint and sinner made religion a personal matter.

Concord is in a working mode, and promises more now than ever before. The best feature about the revival is that the young men members are on fire with "zeal according to knowledge."

On second Sunday in August and following week, we met Bro. B. Simmons again at old Ogden church.

Although this church was a byword for many of our brethren and had been compared to Ephraim, it had the greatest revival ever experienced since its organization in 1842. Ogden has been known as the dead church, and many would smile when the name was called, but be it known from this on that Ogden has been resurrected, and never saw more life. She has supplied herself with books and an organ, and "owes no man anything but to love him."

Although Brother Simmons was sick, he did good work until Friday night, when he was compelled to go home for rest and medical aid. We continued as best we could through Sunday. We had about thirty confessions and nineteen accessions.

Now to sum up the whole matter. We have had forty-four accessions to my three churches during the three weeks, and some sixty or seventy confessions—a glorious meeting for us.

But we have some more news just about as good as the above. We have on foot a pastor's home, and I am happy to say it is going on right up on a foundation of "free silver." We will soon have

mingled joys of a happy people and a happy pastor.

Fraternally,
S. J. ELZEY.

Meridian, Miss., Aug. 26, 1899.

Dear Brother Editor:

Will you permit me to give a brief account of the protracted meetings held with three of my churches this summer?

The preaching at the Seventh Avenue, near the Meridian Factory was done by Dr. Z. M. Dunn, of Scooba, Miss. This meeting continued only a few nights. There were no additions. The church, however, was much benefited by the preaching and prayer services.

The preaching at the Hickory church, Newton county, Miss., was done by Dr. Isom A. Hailey, of Murfreesboro, Tenn. The result of this meeting was five by baptism, and six by letter and the church much encouraged.

The preaching at Friendship, Kemper county, Miss., was done by Dr. J. W. Sturdivant, of Shuqualak, Miss. The result was three by baptism and four by letter. Two were baptized into the fellowship of this church two weeks previous to the protracted meeting. The brethren at Friendship feel encouraged.

All three of these preachers did very excellent and able preaching. How I would like to have Dr. Isom A. Hailey back in Mississippi. I think Tennessee has had him long enough. Come back, brother, come back to Mississippi and lots of Mississippi Baptists will be glad.

Dr. L. E. Hall, of Hattiesburg, will aid me in a protracted meeting at Heidelberg, Jasper county, beginning on the first Sunday in October, next. God help you in your great work.

Fraternally,
J. R. FARRISH.

Ho. For Blue Mountain.

As usual, the K. C. M. & B. R. R. will run a Special train from Memphis on September 5th, to accommodate pupils coming to Blue Mountain Female College. Special coaches for our pupils and special agents from the College to care for them will be on other roads. If interested, write for full information.

LOWREY & BERRY.
Blue Mountain, Miss.

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WOMAN'S WORK.

CONDUCTED BY MRS. M. F. DEARCY,
JACKSON, MISS.

September, 1899.

Subject—THE SUNDAY SCHOOL BOARD.

Educational preparation is the basis of effective work. Noble impulse, large enthusiasm and generous giving have little promise of permanent worth, unless they are rooted and grounded on an enlightened conscience and fixed principles of life.

1. Praise service, singing well known hymns.

2. Bible Reading—God's Gifts. (To be recited from memory if possible.)

KEY WORDS.

Son, John 3: 16.

Eternal Life, Rom. 6: 23.

Faith, Eph. 2: 8.

Rest, Matt. 11: 28.

Peace, John 14: 27.

Joy, John 15: 11.

The Holy Spirit, John 14: 16.

All things, Rom. 8: 32.

3. Themes for Prayer:

Thanksgiving for God's Word, its light and comfort.

That all may know it and obey it.

For the young men of our land.

For the officers, missionaries and work of the S. S. B.

4. Short, pointed, bright papers on: Our Duty to Young People. Their Duty to Missions.

5. Musical Selection.

6. Leaflet—"Bible Distribution by Baptists in the South" by J. M. Frost, Sec. S. S. Board.

7. Questions—(To be answered by different members. References:—Convention Report, Annual Report Cor. Sec. W. M. U.)

What are the five Departments of Sunday School Board?

How has the S. S. B. advanced denominational work?

Give account of work made possible by the Bible Fund.

What is the object of Missionary Day?

Of Children's Day?

What connection has W. M. U. with KIND WORDS?

Describe the Home Department? Its influence in our school? What were the cash and box contributions of W. M. U. to the Sunday School Board last year?

8. Business. Collection, etc.

9. Consideration at Sunday School Board Recommendations.

10. Closing Exercises. Repeat in concert Psa. 119: 1-16.

If Faith Will Live.

If faith will live, though youth's fair spring has vanished

With all its pageantry of bloom and song, And hope proves but a faint, delusive compass.

If faith will live, I still can journey on.

If faith will live, though long and lone I wander

Amid life's arid wastes of lonely lands, Where on my pathway looms no cool oasis.

If faith will live, I'll face the burning sands.

If faith will live, though oft my brother wounds me,

And wets my cheek with sad, untimely tears,

And proves unkindful of the love I bear him.

If faith will live, I still can hold him dear.

If faith will live and time its tendrils round me

Like ivy clinging to its own loved wall, Even should life's winter prove a bleak one to me.

If faith will live, I will have conquered all.

ERON OPHA GREGORY.

China.

FIRST MISSIONARY TOUR—ENCOUNTERING A SHOWER OF STONES.

Tin Tong, China, Mar. 24, 1899.

Dear Brother:

I spent a month in Canton, and did some studying. Good teachers are very hard to get now, so I had to study when I could and with whom I could.

This is my first real missionary trip. I used to go in the country before we left here, but never did any work. We expect to stay until the first week in April, and then are going to Shin Hing for two or three weeks.

We are having very good opportunities here. The women are very willing to listen, and are constantly sending for us to come to their houses and talk. I am not able to do much talking yet, but constant mingling with the people is helping me.

We have been having quite an exciting time for the last week. A band of robbers is hiding somewhere near here, and the people are expecting them here every night. They have not made an attempt yet, but there will be some fighting when they do. The people are armed, and a strict watch is kept every night. No one seems to know how many there are in the band. Some say seventy-five, while others go as high as two hundred. It is almost impossible to realize that such a large band of men could go on robbing without being captured. Two of them were taken not long ago, but they bribed the officials to set them free.

I had a new experience this afternoon. Today is some idol's birthday, and they have been celebrating it in the usual way. This afternoon the Bible woman and I started to a street where we were last week. The women there had seemed very much interested, and had begged us to come again. To get there we had to go through the market, which is a large open space. As soon as we got in it I saw there was a large crowd of boys from six to twenty, and a few men. Altogether there must have been at least two hundred. As soon as they saw us they made a rush for us, some of them saying, "Stone the foreign devil." When we got to the street we found it had been closed for fear of the thieves, and the only entrance was some distance away, so we decided to go elsewhere. As soon as we turned back the rocks began to fly—all of them aimed at me. Quite a number struck me, but I was not hurt. The Bible woman scolded

them, but it did not do any good. We had not gone very far before we met an old man, who took our part. I don't know who he was, but he must have had a good deal of influence, for as soon as he spoke they all stopped. We had a very good afternoon, though, after all. One place where we were two old women were very much interested. When I left I heard them ask the Bible woman to teach them to pray.

The rain is late coming this spring, and the people seem a little uneasy about it. Rice is already going up.

The people are carrying the idol back to the temple now, so I hope it will not be long before things quiet down for the night.

Sincerely,

ANNA M. GREENE.

Dear Sister:

I'm impressed with the thought that a few words concerning our church at Fannin, and the protracted meeting which closed on the 3rd of August, would not be amiss for Woman's Department. Are we not all working for God through the church?

As I listened to the ringing of the deep-toned bell, that beautiful bright morning, calling the people to the house of God, precious memories of "the sweet long ago" (nearly fifteen years since), thronged my mind, when the now heavenly sainted M. T. Martin came, with words of wisdom through the power of the Holy Spirit, turned on the light, and led this weak, struggling church, into higher planes of usefulness. Then came the zealous and eloquent L. C. Kellis, the consecrated R. A. Cooper, the untiring, devoted J. R. Hemby, the energetic, self-sacrificing C. L. Lewis, the deep, scholarly T. W. Hart, the meek and gentle A. L. O'Brian, last but not least, the earnest, stirring, Paul-like, T. J. Miley, our present pastor.

Our church is not without fruits from the labors of these eminent ministers of God. The organization of the flourishing little church of Oakdale grew out of this church. Three prominent ministers, J. L. Finley and the Derrick brothers, through the power of the Holy Spirit, were aroused to a sense of duty, and led to consecrate their young lives to the service of God, and were licensed to preach by this church, "the unsearchable riches of Christ." Numbers of souls have been brought to Christ through the preaching of the gospel at this place.

Our pastor, accompanied by his daughter, son-in-law, and the

sweet-voice singer, Bro. Pickering, came July 30th to conduct our annual protracted meeting. Bro. Miley was at his best and preached real soul-stirring, gospel sermons twice each day. The song service conducted by Mr. Pickering was well attended. The sweet songs of Zion he taught us to sing to God's honor and glory, still linger with us. Our meeting was not just what we wanted it to be. It never is! We long to see them all gathered into the fold. We had no accessions to the church, but Christians were spiritually strengthened, comforted, built up in the faith. I'm sure much good was accomplished. "Even so, Father; for so it seemed good in thy sight."

We have some choice spirits in this church. Deacon J. E. Noble and wife, with their unbounded hospitality, are so closely allied with this church and its work, that we scarcely think of one, without recalling the other. Sister P. V. Star (our mother in Israel), who has labored so faithfully in the Sunday School, is still with us. Many others have done nobly. Judging the future by the past, we have much to encourage us.

Our W. M. Society, through all these years, has been very helpful to the church in many ways. We had a good meeting of the Society at the close of our meeting, had two new members to join. The length of this letter admonishes me to close.

Truly your friend,

MISS CLARA BOYD.

Goshen Springs, Miss.,

Aug. 21, 1899.

As the Associations are meeting now we will expect many reports from our women's meetings in connection with meeting of auxiliary to the Associations. Our women have done well in writing for the Woman's Department this year. We hope the old workers have been encouraged in their work for the cause of our Lord and that new workers have been developed and thereby the Mission spirit has grown among our sisters. Let us work on. "For as much as ye know that your work is not in vain in the Lord."

Our Rio (Brazil) Pastor.

Rev. F. F. Soren, a native Brazilian, who has been for several years attending school at William Jewell College, Liberty, Mo., and has recently graduated, expects to sail for his home, in Brazil, at an early date.

He has been called to the pastorate of the first Baptist church, in

Rio. Brother Soren is very highly spoken of by Dr. J. P. Greene, President of William Jewell, and others, who know him both in America and Brazil.

Rev. W. B. Bagby, who has been laboring in Rio for many years, and has rejoiced in each successive forward movement of the church, is delighted that Brother Soren goes to take charge of the church. —F. M. Journal.

From New Bethel.

We began our protracted meeting here last Saturday, a week ago, August 12th, and it continued nine days, and resulted in 18 accessions to the church, 9 by baptism, 3 by letter and 6 by restoration.

We are greatly encouraged, as we had been praying some time for a revival of religion in our church and community; for we have the assurance now that our prayers have been answered. When we fail to have a good meeting it is our own fault and not the Lord's.

Our pastor, Bro. John E. White, of Shuqualak, and Bro. A. A. Taylor, who is located here, did the preaching until Thursday. On account of sickness in our pastor's family he left us for home Wednesday evening, and Bro. Taylor had preached himself hoarse. Well, we had about given up in despondency. Notwithstanding there was a great interest manifested.

When to our surprise Bro. S. O. Shepherd came in Wednesday night. It was announced that he would preach Thursday at 11. Thursday morning up rode Bro. J. D. Fulton whom the church had invited to assist in the meeting.

At the presence of Bros. Shepherd and Fulton our hearts were made glad again. Bro. Shepherd preached a very interesting sermon Thursday at 11, also Friday night. Bro. J. D. Fulton did the balance of the preaching, four sermons in all, which was done in the Spirit and with great power. Sunday, August 20th, at 10 o'clock, Bro. Fulton baptized 8 of the 9 happy converts.

Thus ended one of the best meetings that we have had in several years. Let us give the Lord the praise.

T. H. HURST.

From New Bethel Baptist church at Hashuqua, Noxubee county, Miss.

My Meetings

Dear BAPTIST:

As I have just closed my last meeting with my churches I will write, that you may bear the good news to the beloved.

My first was with my home church, "Martin," embracing second Sunday in June. I was assisted by Bro. Bryan Simmons, who did excellent work. Result, two for baptism. Church greatly revived and encouraged.

My next, White Oak, embracing fourth Sunday in July. Here Bro. W. F. Yarbrough did the preaching. It was well done. Result, five baptisms, and much good done every way.

Next, New Providence, first Sunday in August. Bro. T. J. Barksdale, a young preacher, and member of Pleasant Hill church, helped me. He did fine work for a boy preacher. He will do to depend on in meetings. We had no accessions here but the church was benefited, and I expect to reap a good harvest here in the near future.

Next, Pleasant Hill, third Sunday in August. This is Bro. Barksdale's home, and I had him with me to help me. We licensed him to preach a year ago, and are justly proud of him. He did good work. At the close, Wednesday, I baptized six with two standing over for baptism and one restored. The church greatly revived, and is making an effort to send Bro. Barksdale back to Mississippi College again.

S. R. YOUNG.

Oxford Association.

Dear Brethren of Oxford Association:

You will recall the sad state of affairs that prevailed within the borders of our Association last year during the months of September and October, including the latter part of August and the first part of November, owing to the prevalence of yellow fever at Oxford, Taylor, Orwood and a few cases at Water Valley, which prevented the Association from meeting until December 1st. As the meeting was held late in the season the delegation was small, and hence the meeting was lacking in its usual spirit of enterprise, zeal and power. However, we had a delightful meeting, everything considered.

But, I rejoice to be able to say to you, that, at present, just twelve days before the meeting of the Association that there is no yellow fever, no quarantine restrictions, or any other apparent hindrance to a full delegation and one of the best meetings we have ever had. Let us devoutly thank God that the rainbow of his love and providential protection and guidance so beautifully and grandly spans our horizon.

Let all the churches send up a thank offering to the Lord.

Your fellow servant,

W. I. HARGIS.

SEND ONE DOLLAR

Cut this ad. out and send to us, state whether you wish Gentle or Ladies' Bicycle, also color and gear wanted, and we will send you this **NEW CRANE 540-00 1899 MODEL WAYMAN BICYCLE**, by express, C. O. D. subject to examination. You can examine it at your express office and if found perfectly satisfactory, easily as represented, the most wonderful value you ever saw or heard of, equal to bicycles that retail as high as \$40.00. If you think you can sell it at \$10.00 profit any day, pay the express agent Our Special Close Out Offer Price, \$12.75 and express charges, less the \$1.00 sent with order. THE WAYMAN is covered by a binding guarantee, strictly high grade two-piece hangers, best equipment, Columbia pneumatic tires, enamel black, green or maroon. YOU CAN MAKE \$500.00 THIS YEAR SELLING WAYMAN BICYCLES AT \$20.00 EACH. SEARS, ROEBUCK & CO. (Inc.) Chicago.

\$13.75



Hillman College

For Young Women. Clinton, Miss.

FIRST-CLASS IN ALL ITS APPOINTMENTS. Building large and commodious. Rooms nicely furnished. Location very healthy and central, and easy of access. Special care of the health of the girls. New Pianos. Best instructors in all departments. No school in the South has better advantages in Music, Art and Education. Teachers have special instruction by former President of a Normal College, Prof. L. T. Dickey. Magnificent Museum. Splendid Libraries. Best social and religious culture. A limited number of girls taken on the Industrial Home plan.

For catalogue, address, GEORGE WHARTON, Pres't and Prop'r. sept. 15

SEND US ONE DOLLAR

Cut this ad. out and send to us with \$1.00, and we will send you this **NEW IMPROVED ACME QUEEN PARLOR ORGAN**, by freight, C. O. D., subject to examination. You can examine it at your nearest freight depot, and if you find it exactly as represented, equal to organs that retail at \$75.00 to \$100.00, the greatest value you ever saw and far better than organs advertised by others at more money, pay the freight agent our special 90 days' offer price, \$31.75, less the \$1.00, or \$30.75, and freight charges.

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Z. T. LEAVELL, West Street, Jackson, Miss. August 31, 3m

Annual Convention National Baptist Association,

NASHVILLE, TENN., SEPT. 13TH, 1899.
For above occasion, the Q. & C. Route will sell tickets to Nashville and return at one fare; dates of sale, Sept. 11th, 12th and 13th, final limit Sept. 22d, 1899.

R. W. BOND, Ticket Ag't.

South Mississippi Notes.

We have held meetings at all our churches except Tangipahoa, which begins the fourth Sunday in August. We are looking for the Lord to bless the saints there, as He has done at other places.

Bro. E. Gardner is hopeful in his field of labor. He is in a meeting at one of his churches this week—New Zion—where he is doing all the preaching. May God bless pastor and people. Bro. J. P. Culpepper, of Gloster, is still moving nicely and hopes to protract second Sunday in September. Bro. T. T. Martin, our old college and seminary mate, is with Bro. W. S. Culpepper this week at Gloster where he hopes to do much good for the Master.

Bro. T. C. Schilling has had a year of prosperity on his field. He has labored seventeen years at Gillsburg, but feels its God's will that he go elsewhere. If any church needing a man whose preaching is all hind-quarter, write T. C. Schilling, Gillsburg, Miss.

Brothers Anderson and Cook have just closed a good meeting at Mt. Vernon. Bro. Cook doing the preaching, which means it was done according to the field notes.

Mars Hill has enjoyed the preaching of Dr. Lowrey for one solid week—and all say that the church was greatly helped. Bro. J. B. Lawrence is fast taking hold of those good people, and we predict nothing but good for Mars Hill.

Bro. J. J. Walker and Hebron have been blessed in a revival service, young Bro. Hewett doing the preaching. Elders Harrington, Thomas, Bond, Sibley, Anding, are all still at their posts of duty laboring for the Lord.

East of the I. C. R. R.—we find many large country churches and some faithful men of God toiling for the Master. Bro. Andrew Davis is also happy, as he sees his work move on. I was with him this summer at Carter's Creek and he impressed me as trying to help evangelize this world.

Bro. J. A. Scarbrough tried mighty hard to go to Jackson to sit in the Senate but God said Allen you must do some more of that good preaching.

Elders Allen, Almond, Schilling and Fortenberry are all men of God and are doing for the Master under those tall pines, and in those beautiful streams baptize believers in Christ.

Bro. W. K. Red is getting things in shape to move east of Pearl River and take charge of a High School. We shall miss Red. He and his wife will help any locality.

J. H. L.

Byram, Miss., Aug. 20, 1899.

Dear BAPTIST:

We have just closed a splendid meeting at Byram. Our church there has labored under many misfortunes recently in the death of several of her best and leading members. This, together with some other causes has lead the church into a state of backwardness and consequently the cause has suffered very much.

Early the present year I was elected pastor of the church and have been humbly laboring to instill right principles into the church and to upbuild as much as possible. These labors, I thank God, have not been without results.

The meeting just closed was largely attended, many people coming from a distance. We were united as we have never been, and there is a spirit pervading us that is good to see. We had several conversions and one accession and probably more to follow. Pray for us, that we may have the proper faith and that we may become powerful factors in upbuilding the cause of Christ.

Your brother,
JAS. R. HOBBS.

Roscoe, Miss., Aug. 1899.

I assisted Bro. N. L. Clarke in a meeting of 8 days, at Decatur, embracing the 2d Sabbath in August. The congregations were large and attentive. Here are some of the brightest young people to be found in the State. There were six accessions to the church by experience and baptism. At the request of the pastor it was my privilege to bury these candidates with Christ in baptism. For more than 50 years Bro. Clarke has served this church and baptized some every year. These Decatur Baptists cannot be excelled in entertaining a minister. They showed their appreciation of my services in a substantial way.

I had no help at Oakland the 1st week in August, except two sermons by Bro. Saterfield, but the Lord was with us. There were 10 accessions to the church, three by baptism; others are to follow. These are excellent people. They can make you happy.

T. L. MOORE.

Vacation in Mississippi.

A native Mississippian does not question long where he will spend the rest time given him in midsummer. He is always glad to get back to his native soil. Saturday morning before the 4th Sunday this scribe, with grip in hand boarded the south-bound train for Waller-ville and other points in North Mississippi. At Waller-ville I was met by a cousin, Elder W. J. Ball who conveyed me to his quiet country home, where apples and water melons and the richest viands were furnished in the most approved style. A splendid night's rest was enjoyed. Sunday morning the constant rain forbid us proceeding to Egan, and so the morning service was abandoned. The brethren and friends had built a large shed and fixed comfortable seats, with other requirements necessary for holding a meeting. Sunday night, notwithstanding the threatening weather a large crowd assembled and the meeting began. Everyone seems anxious for a great meeting and began to work to that end.

Great crowds assembled at every service. The people came in for miles around. More than fifty people began to inquire what they should do to be saved. Many of the Christians had a mind to work. The Holy Spirit accompanied the teaching and almost at every service some would tell us how the Lord had been gracious to them in speaking peace to their troubled hearts. On two occasions the tabernacle and space around seemed charged with the power of the Spirit. Jesus walked among the people manifesting the fact that He still has power on earth to forgive sins. The Christians were greatly strengthened and encouraged.

Elder L. R. Burruss, of Geesville, spent several days in the meeting. His presence was an inspiration and comfort, and it was a delightful pleasure to have his valuable assistance in prayer and exhortation. Bro. Weaver, who lives in that community, was with us all the while and was made happy in seeing some of his children converted. Elders W. J. Ball and D. C. M. Bigham were also present and assisted in many ways. The music was conducted by Bro. Virgil Tucker. It was rendered to the delight and pleasure of every one present. The songs were all well chosen and the people sang apparently with a desire to praise God.

It was my pleasure to visit among my relatives and friends of other days. Some who were

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school children in other days and learned their A B C's sitting on my knee were there with their families. Of course, I had to break bread with them.

Bro. Burruss is pastor of the old Cherry Creek church, near to which the tabernacle was built. That church has sent out a great many zealous ministers. This was the childhood home of your own efficient and deservedly popular Z. T. Leavell. Here my father, Elder Martin Ball, lived and labored; and when the Master called him up higher, his mantle, with a double portion of his spirit, fell on his brother, Elder Lewis Ball of precious memory.

To say that it was a sad pleasure to visit the home of my childhood, and stand with uncovered head on the spot where my mother breathed her last, and go into the closet where she communed with God and invoked His blessings upon her children is to assure every one that this writer is nearer to Christ than ever before—that stronger resolutions and a more fixed determination to live for Him have entered into my being.

It will be many long years before the memory of this meeting shall fade away. The annual meeting at Cherry Creek begins next Saturday. Bro. Burruss has secured the services of Dr. G. M. Savage, of the Southwestern Baptist University, Jackson, Tenn., for the meeting. May the Lord give them great success. Many other things I wanted to say but this is already too long.

MARTIN BALL.

Paris, Tenn.

Stray Shots.

The articles of Bro. J. T. Buck on Interdenominational Sunday School Conventions are good—very good, and to the point. We are losing ground by not taking advantage of them. Cooperation in religious work, where the sacrifice of no doctrinal belief is requested, surely cannot be harmful. Indeed we do join on such things as Temperance, observing the Sabbath and various moral questions—why

not in conferences for the best plans of improving and extending the Sunday School work?

We there meet the best talent of other denominations and learn their plans, while we give the results of our own knowledge in return. Aggressiveness as well as progressiveness is imbibed, and in both these departments we Baptists need encouragement. Surely we are not afraid to cope with our brethren of other persuasions!

"As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Of course we favor and urge conventions of our own; but it is no reason why we should ignore the others. Rather let us say: "This oughtest thou to have done, and not to have left the other undone."

Baptists are entirely too neglectful about statistics—the churches are careless about reporting fully to the Associations, and the clerks of these bodies fail to collate properly the little information given. And then, too often, minutes are not sent to our Statistical Secretaries. This is especially true with our colored Associations. Every church, in its letter, ought to note not only baptisms, etc., and total membership; but whether it has prayer meetings, Sunday Schools and other organized departments of work.

Missions is the life of a church, and giving is the life of a Christian—giving till it is felt, a sacrifice. The gospel "go ye" implies time and labor, and the blessed are "they who do" the Savior's commandments. Cross-bearing is one of the principles of Christianity, and further comes the injunction, "bear ye one another's burdens." It may be a cross to establish and keep up family worship, or to conduct a prayer meeting, or to deny ourselves—but what is duty? Again it may require some effort to visit the sick, look out after the poor and provide for the support of the pastor—but what says the word of God?

Half a century ago Baptists were not utilizing one-fourth the strength of the churches. The women numbered about two-thirds and the young people a considerable fraction. Now we are waking from our "sleep;" and woman's work is telling largely. Mrs. W. R. Woods, secretary of the Mississippi Board is one of the most earnest and efficient workers in this line, in the South. This Board is under the control of the State Convention and does its work through the churches—not independent of them. There is no doubt of one thing, organization

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Would sell for a small cash payment, and easy terms on deferred payments; or, would rent the place, possession given Jan. 1st, 1900. Apply to Z. TAYLOR, Jackson, Miss.

must be met with organization, or we will be again driven into the "wilderness."

L. A. DUNCAN.

Obituaries.

Ernice L. Foster.

On Friday, July 22d, 1899, Ernice L. son of Brother and Sister Torrey Foster, departed this life. He was born December 29th, 1884, in Jefferson county, near Center Chapel Baptist church where he spent his short life and last heard the gospel.

Ernice was a sweet and loving little boy. It is hard to part with one so bright and promising, yet we must be willing to submit to His will for He doeth all things well. Why do we weep the weary one rests? For death is only a dream. God bless the bereaved family is the prayer of their pastor,

E. L. WILSON.

Thompson Underwood.

At the home of his son, W. M. Underwood, Kossuth, Miss., Aug. 9th, 1899, Thompson Underwood, in the 73d year of his age.

Bro. Underwood was a native of North Carolina, but early in the fifties he moved to North Mississippi, and in 18 8 was baptized by Rev. M. P. Lowrey, into the membership of the church at Kossuth where he continued a faithful, consistent, working member until death. Up to the time his hearing failed him, a few years ago, he was always present at the meetings of his church, was wise in counsel, and forward in every good word and work.

Bro. Underwood reared a family of five children, three sons and two daughters. Three of these are still members of the church at Kossuth, and better or more useful people do not live in the State. Hon. T. H. Underwood has represented Alcorn county in the State Legislature for the past eight years, and has the nomination to succeed himself for the next four years.

May God bless, guide, and comfort the bereaved.

E. E. THORNTON.

Hermanville.

The late series of meetings at Hermanville continued nine days, closing on the 17th inst. The church was much revived, and the people greatly enjoyed Bro. J. L. Low's good preaching. Despite the many rains, crowds gathered from day to day to hear his earnest messages. The interest was not at all abated by his having preached there in a series of meetings last year, but was said to be

sleeper will be run via Mobile & Ohio and connections to Denver, in which berths can be reserved by applying to any Mobile & Ohio ticket agent.

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Property, though cheap now comparatively,

Is Advancing Constantly and will soon be "out of sight." Invest while it is in reach and make some money while you own.

Write to me or come, to see me at Hattiesburg, Miss.

L. E. HALL.

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When writing to them, do not fail to mention the fact that you saw their notice in THE BAPTIST.

Little Folks.

Dear Little Folks:—You have been very quiet for some time but we are glad you are beginning to speak out again. The Orphanage has thirty children now. They have two houses, and fifteen in each house. They are full, and must have more room before they can take more children. Our Cuban Missions are very interesting now also. Please help both these objects. Let your letters and nickles pour in lively.

Bassfield, Miss.

Dear Dr. Searcy:

Ha! ha! 'Tis the same little girl. It seems that no other "cousin" will write, but I do not feel quite alone. Now cousins, next week give us all a pleasant surprise by writing a newsy little letter for our dear paper.

I am spending a delightful vacation, and though pleasant as it is, I long for school to begin. I love my books so much, and English, which is my favorite, especially.

I attended a protracted meeting at Santee last Sunday.

Our annual meeting, Ebenezer church, closed a few days ago. I trust much good was accomplished.

Bro. J. T. Dale, our pastor, assisted by Bro. John Polk, did some able preaching.

Love to all the readers, and trusting this will find space in THE BAPTIST, I am very sincerely

Your friend,

ELLA M. BASS.

Crystal Springs, Miss., Aug. 20.

Dear Dr. Searcy:

I wrote to THE BAPTIST once before. I thought I would write again. We have had a glorious revival in our church and Bro. McComb baptized over twenty. Some one stole our buggy horse this week and we feel very sad for he was like one of the family. Find enclosed five cents for Cuban Missions.

Your little friend,

LIZZIE KETLEY.

Pickens, Miss.

Dear Dr. Searcy:

I send twenty-five cents for Cuban Missions. I hope the children will write oftener, as I do love to read their letters.

Won't you tell us something about the Orphan's Home? We would like to know how many little boys and girls are there, and would like anything you could tell us about them. We think the children ought to help them sometimes. It must be sad to have no

mother and father, and Dr. Foster is very kind to try to give them a home.

Your little friend,

BLANCHE RAY.

Dear Dr. Searcy:

I will make another attempt to write a few words. I saw a letter in the last week's BAPTIST from a little cousin insisting that more of the little cousins would write. I was very much pleased to see my other letters in print, and I trust that I may see this one. I will send a nickle for Cuban Missions.

Good by.

DAISY PARSON.

Smithdale, Miss.

Dear Dr. Searcy:

I am one of the kids people talk about so much, but I am old "enuff" to write a letter for the paper. I sometimes spend a day with some of my "cousins" and always have a jolly time. We have several little wagons, some our own construction. Well, they are finely made, of course, for boys like myself, but an older person would not think like we.

Our school opens October 19th. Prof. Earle Lee is principal. I will be so glad to enter school again. I love my books, and am going to study hard this session. I'll not let the girls beat me. No, indeed. When I am older probably I may interest you more. "Cousins," all of you come and let's have a "merry old time." Don't be afraid of a "critic's" eye.

Your unknown friend,

ROBERT M. BASS.

Bassfield, Miss., 1899.

Revival News.

Dear BAPTIST:

Amidst the pressure of duties I have not hitherto found time to tell you of our gracious meeting at Pelahatchie. This is a small town twenty seven miles east of Jackson, and has not an abundance of material. There were hindering causes. We were between the two primaries and politics were at white heat. We were "rained out" a time or two. But notwithstanding all the Lord was with us graciously and gave us a blessing. I baptized at the conclusion three young ladies, a married lady and a young man, all of whom I feel sure will make good members. Bro. M. J. Derrick, of Courtland, was with us and did all the preaching, after the Sunday's services, and did it well. He very much endeared himself to our people. He is valuable help in revival services.

We very much rejoice to hear of so many precious revivals in different parts of the State and trust that the new members being brought in may prove valiant soldiers in the army of the Lord.

L. S. FOSTER.

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Arrange to visit us after crops are laid by if not convenient to come sooner. Many are doing so. I will sell these Lands at Prices ranging from

\$1.25 to \$2.50 Per Acre, and on Terms to Suit the Purchaser.

I have some well-improved lands near Hattiesburg at a low price, on easy terms.

Why spend your life plowing over hills and digging in roots when you can buy Level Land capable of being improved into a condition in which a few acres will support a family?

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For further information, write to

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